

MEXICO



Knights of Columbus

SUPREME COUNCIL

New Haven, Conn.

1926

To Battle

The Knights of Columbus campaign against the red peril of Mexico and its threat to political and religious freedom everywhere is making magnificent headway. Already, from all corners of the continent has come an unbelievably vigorous and generous response. Catholics and non-Catholics, men and women, bishops, priests, and laity, all lovers of freedom and justice, are contributing their time, money, thought and labor, to this great Christian project. Already the Christ-haters are trembling. Already, their propaganda in the public press has grown mute. But the battle for Christian and democratic civilization has only begun.

One million copies of the pamphlet "Red Mexico" have been printed and distributed. A second million is now on the press for distribution upon request. Any number of copies of this pamphlet will be furnished free. The Knights of Columbus are, furthermore, printing and distributing a million copies of this present pamphlet. They will wage this war against radicalism and barbarism to a finish. All liberty-loving men will join their forces. The project is too tremendously important to allow the slightest lapse or lull. There will be no weakening, no withdrawal, no failure. The Knights of Columbus promise that!

First Edition -- One million copies.

CALLES AND HIS FRIENDS

The red regime of Calles in Mexico, and its support by the American Federation of Labor, has won a most ardent and even fanatical approval from the radical and barbaric factions of the United States. The approval of all the anti-Catholic elements of the United States has been well broadcast. Klan leaders, anti-Catholic propagandists, liberty-haters high and low, everywhere, have spoken loudly in favor of the Calles campaign against political and religious freedom. But the approval of the Bolshevist demagogues has been cunningly kept low. The paragraphs below, exposing this Bolshevist support, are taken from a long article by David Goldstein in November COLUMBIA.

By David Goldstein

All the radical fraternities—high brow and low brow—are in accord with the Calles persecution.

“*A Calles Wanted Everywhere*” cries out the Truth Seeker (Sept. 4th, 1926), for a square deal is not wanted. The Klu Klux Klan Fellowship Forum takes up this agnostic shrill cry and heads it “*A Calles Needed Everywhere,*” for it makes for disorder. Descending lower, the American Birth Control League adds its hoarse voice to the chorus of base desire: President Margaret Sanger editorializes on the “attempt of President Calles to shake off the strangle hold of a mediæval institution.” The tyranny down there merely indicates “the intensity of the struggle.” Anyway “with the yoke of mediævalism thus thrown off we can anticipate a splendid development of the government work for Birth Control already begun in Mexico.” (Birth Control Review, N. Y., Sept. 1926.)

All the Socialist camps are lauding the little Napoleon across our southern border. His assault upon human liberty stimulates their hope of lead-

ing the working class on to the citadel of Marxianism on this side of the Rio Grande. Norman Thomas, a New York leader, gives the Socialist answer to Americans who voice a protest against a betrayal of human rights in Mexico:—We “don’t want to fight either for petroleum or piety.” (N. Y., March 20, 1926—The New Leader.) Oh, no? Socialists will not fight as Americans for property rights nor for the rights of civil liberty.

The official organ of the Proletarian Party of America sees in the “Class Struggle in Mexico” just what all divisions of the world revolutionists look for in the assault there upon the Catholic Church—a step towards the overthrow of all existing institutions and upon these ruins the establishment of a Socialist society:

“It is to be sincerely hoped that the Calles government will make a clean sweep of the feudal rubbish and clear the path of unnecessary obstructions for the onward march of the proletarian revolution.”
(The Proletarian, Chicago, Sept. 1926.)

The I. W. W. rallies its membership to the Calles standard. Under the title “*The Knights Are Crying*” (Chicago, Sept. 1926), the Industrial Pioneer surpasses itself in gross vulgarity:

“Can anything beat the supreme gall of Rome? It is certainly unjust to prevent a gang of foreign overstuffed ‘merry jokes’ on an ascetic Christ meddling in the internal affairs of a nation.”

The Socialist Labor Party is also on the side of the A. F. of L.’s “man of destiny” and against the “Political Blah Blah of the Knights of Columbus.” “It is not the Catholic religion that is being persecuted in Mexico,” it is a fight to free the Peons from the Capitalist System (The Weekly People, N. Y., August 21, 1926.)

The Workers (Communists) Party adds the strength of its propaganda (financed from Moscow) in support of the Calles onward march towards Sovietism. Oh no, Calles is not opposed to religion, "like Russia he prevents the pope and his agents from carrying on their counter-revolutionary plots, under the cloak of religion." (The Daily Worker, Chicago, August 7, 1926.) It waxes jubilant and sends a telegram:

"Chicago, August 12, 1926

Plutarco E. Calles

National Palace

Mexico City, Mexico.

Workers (Communists) Party pledges whole-hearted support in struggle against combined offensive of Rome and Wall Street.—We will do all in our power to rally American workers to Mexico's support.

Central Executive Committee, Workers Communist Party,
C. E. Ruthenberg, General Secretary."

So at length it comes about that the camp followers of two dead leaders—the late Nickolai Lenin and Samuel Gompers—who are deadly enemies in matters directly related to trade union affairs give the glad hand to Calles, the embodiment of Socialist philosophy who dominates civil affairs across our southern border.

"The Mexican attitude follows the pattern of Bolshevism in Russia. It is time for the whole religious world to take stock. The very element of civilization religion) which has always been supposed to deserve encouragement at the hands of government is now outlawed."

—The Toledo Sunday Times

A Protestant View

(An editorial from William Allen White's *Emporia Gazette, Kansas*)

Hubert Herring is one of the leaders of the Congregational church in America. He was sent by a group of Protestant churches to report conditions as he found them in Mexico. He writes:

"In the meantime, the Indian goes to church. The churches of Mexico are filled with crowds of eager worshipers. The Church of Rome possesses the heart of Mexico. She has taught its children, and they turn to her in every crisis. They find poetry in her forms, symbolism in her sacraments, comfort in her ministry.

"I hold no brief for the Church of Rome. I cannot accept her ways of thinking. Nor can I resist the majestic sweep of her appeal to the thirteen million Indians of Mexico. She has gathered up the latent mysticism of the Indian character, with all of its wealth of longing and of feeling, incorporating in her service the symbolism of the Indian tradition, purifying it, ennobling it, and has forged

"This robbing the Church of her pulpits and her schools and then blaming her for the ignorance of the people is like shooting a man dead and then accusing him of murder; like picking a man's pocket and then arresting him for bankruptcy; like inoculating a man with smallpox and then accusing him of being sick. Thus the government forbids the Catholic Church to teach and then accuses her of fostering ignorance: and closes all Catholic schools so that she cannot foster ignorance any more!"

The Mirror, Springfield

an institution distinctly Mexican in genius. The Church of Rome belongs to Mexico.

* * *

“This much is undebatable. Mexico is religious, passionately, devotedly religious. Religion will not die. The Church of Rome is there to stay. Persecution, if such it be, will not hurt her. Persecution is always tonic for institutions, whether they be religious, political or social. It sharpens the wits, exercises the muscles, stiffens the brain. Out of it, the Church of Rome will emerge stronger than ever, not in buildings, nor in lands, not in political power, not in secular weight, but with a stronger hold on the affections of the people, and with a more certain promise.”

Is it a wonder—reading this that your average zealous kluxer suspects the Congregationalist as deeply as he fears the Catholic. Coolidge’s Congregationalism makes it impossible for him—even for his party’s sake—to tolerate intolerance in any form.

“If you go down below San Diego, California, and stand at the border and put one foot in Mexico and the other in the United States, you will find one of your feet on land that is worth \$400 an acre, and the other foot in Mexico on land that is worth \$4 an acre. The soil is the same, but the governments are different. We have a stable representative government in this country—a government of law and liberty. In Mexico they have no government worthy of the name. They have chaos, disorder, no security and no safety of life or property and nothing that can be called a Republic in our day.”

—Senator James E. Watson, Indiana

Condemnation

(The following are extracts from editorials in AMERICA, the Jesuit weekly, which stands alone in the ability and vigor with which it is exposing Red Mexico.)

The Mercier of Mexico

Ten years ago the world rang with plaudits at the name of Mercier of Malines. Now that the bitterness inseparable from the clash of arms has died away, it may be said that even in the Germany of the war period there were many to pay tribute to the courage of the great Cardinal and intrepid citizen who stood forth without fear to defend the rights of his beleaguered countrymen.

In the City of Mexico there is a prelate whose patriotism ranks him with Mercier and with all heroes who have dared to speak the truth undismayed in the face of tyrants. "A frail, ascetic, gentle old man, all spirituality," as the New York World describes him, the Most Rev. José Mora y del Rio, Archbishop of the City of Mexico, shines out, as white against black, in contrast with the brutal greed and tyranny of Calles and his gang of conspirators. Only his mortal tenement is frail. Love of justice and hatred of oppression have made his spirit invincible. He has known exile from his native land, and has lived to see religion, education, and the rights of his countrymen outraged in the name of "progress" and "liberty." But the years that have laid their burden upon him cannot quench his undaunted spirit, nor all the force that passion can marshal and hypocrisy inflame, stop him. As Mercier in Belgium ten years ago, he is the one great figure in the world today that stands with Peter's Successor to vindicate against the assaults of tyranny and despotism the rights wherewith man has been clothed by his Creator.

Justice Beyond the Rio Grande

The Mexican Government's love of justice is exemplified by its theft of all church property in Mexico. That the Government does not interfere in the slightest degree with any minister's exercise of his calling is proved to the hilt by the fact that he is not allowed to officiate in any church unless by signed statement he admits that the Government owns the church which it has stolen.

Therefore no Catholic priest in Mexico can offer the Holy Sacrifice, preach, or administer the Sacraments in any church in Mexico unless he signs a statement which he knows to be a lie.

Right and wrong are not a question of boundary lines. Love of justice and a spirit of progress are the same in the United States as in Mexico. If the State of New York were to declare the Cathedral of St. John the Divine State property and to assure Bishop Manning that he would be permitted to officiate therein on condition that he acquiesced in the theft, we should have an exact parallel to what is now happening in Mexico. Suppose, further, that the State were to close the school attached to the Cathedral on the ground that its pupils were taught the precepts of religion and morality. Suppose that it were to declare Bishop Manning incapable of inheriting or holding property for charitable or religious purposes. Suppose, finally, that it were to deprive him of the right to trial by jury in case of his protest against these alleged laws.

Neither Bishop Manning, nor any man of common sense, would view this program as an indication of "love of justice and a progressive spirit," or admit that it did "not interfere in the slightest" with the liberty of Bishop Manning "in the exercise of his calling."

How Can We Help in Mexico?

1. We may succeed by repeated efforts in persuading general public opinion and ultimately the Government that the present regime in Mexico is not worthy of our friendship, especially because of its subversive and treacherous economic and political tendencies. To this end the excellent booklet of the Knights of Columbus, "Red Mexico: The Facts," will help mightily.

2. We may be able to persuade private interests, and through them our Government, that there already exists in Mexico a very strong faction which is ready to recognize all property and other natural rights, and which is worthy of their support. The facts along this line were partially revealed two weeks ago in AMERICA'S article, "The Boycott in Mexico." It is here that the hope for Mexico's resurrection really lies.

3. We can help keep our Mexican friends from being discouraged, by our moral and economic help. If we can establish closer relations with them, and we can, we will make concrete and practical our real admiration for their extreme heroism. Whatever may have been true in the past, they are at last really and truly united, and what is more, really and truly determined to fight the issue out to its conclusion, whatever be the cost. They are making tremendous sacrifices, and the least we can do is by self-sacrifice on our part to come to their assistance in a struggle which intimately concerns every lover of freedom. It is essential that the fight be kept up in Mexico until the American part of the campaign has borne fruit.

The major activities of the Mexican Bureau of Education are devoted to the spread of art and literature against the Catholic Church. Calles knows his anti-social theories cannot succeed until the spirit of a people is destroyed. Hence his "campaign of education."

The Mexican Minute Man

The following circulars are issued by the National League of Defence of Religious Freedom and distributed among the people of Mexico, much to the consternation of Calles and his red hordes. The leaders of the League have been jailed time and again. But on each occasion new leaders leap into the breach. It was this League that began and organized the boycott and it is because of it that the boycott is so tremendously successful today. The circular declaring the boycott is printed in full below. It is an historic document. It shows, the fine faith and indomitable courage of the Catholics of Mexico.

Christ Lives

Are you a Catholic? Read this then! If you are not a Catholic the following does not interest you.

Men who are not cowards! Women who are not afraid of bombs, prison or torture! We ask *them* to show plainly their love of God and their protest against the atrocities decreed against our religion by wearing some religious insignia.

Catholics! Nero has passed!

Caligula has died!

Diocletian has disappeared!

And thus all enemies of the Church will end!

Only God does not die; nor will His church ever die!

Christ lives. Christ reigns. Christ rules.

Circular No. 2-A

The Executive Committee of the National League for defending Religious Freedom, in union with National Catholic Organizations, have resolved to undertake a campaign in the whole country against the enforcing of the law of June 24 of this year, a law issued by the Executive of the Union reforming and adding to the Penal Code.

The purpose of this campaign is to create throughout the country a state of intense economic crisis which will force the government to put an end to the situation of legal oppression in which the Catholic church of our country is living. It will be a proof of how the civic conscience, well-disciplined, can figure in the destiny of a people. Therefore it isn't a question of acting against certain hostile elements only but of creating a general, grave situation, paralyzing as much as possible the social and economic life of the country.

With this object in view we are sending out the general outline of the action planned, with the understanding that this outline is only a delineation according to which, in each locality, will be formulated individual programs which will either intensify or restrict the points indicated according to the conditions in each place, without losing sight of the fact that it is a question of a drastic measure and of the exercise of the right of legitimate defense. Between inaction and armed action there is an intervening step, *i.e.*, civic action. That is the one we shall adopt.

Program of Action

1. From July 31 of the present year and while they enforce the decree issued by the Executive of the Union on June 24, a decree which reforms and adds to the Penal Code, the inhabitants of Mexico who love liberty will work out a general action of defense or blockade in the whole country.

2. This blockade will consist of paralyzing the social and economic life by the following general means:

A. Abstaining from giving news and buying those newspapers which oppose this action and do not give it their help. Silence will mean failure to help. With respect to the newspapers of the City of Mexico, no action will be taken against them except by special resolve of the League.

B. Abstaining from buying things not absolutely needed for the subsistence of each day (for example, not buying articles of luxury and, if possible, articles of clothing; suppressing superfluous things such as delicacies, fruits, ices, refreshments, etc.; not purchasing any necessary article without which you can possibly get along).

C. The most rigid care possible to be used in not hiring vehicles, especially from private individuals and when absolutely necessary, to choose the cheapest.

D. Abstaining from attending any kind of amusement both public and private (theaters, moving pictures, dances, drives, etc.)

E. Limitation on the use of electricity.

F. Total abstaining from the purchase of lottery tickets.

G. Total abstaining from attending laic schools.

This list does not mean that they are to keep from using other means of the same kind which they judge wise in each locality for the greatest efficacy of the proposed plan.

3. Every person loving liberty must partake in effective propaganda of this action and must carry it out untiringly and energetically against all who try to thwart it or weaken it.

4. According to the circumstances and conditions in each place, this action will be concentrated against the interests of persons or groups who are enemies of liberty.

These severe measures must not cause scruples or consternation since it is a question of an extreme case of life or death for the Catholic Church in Mexico.

This action has been fully authorized by the committee of the venerable national Episcopate, according to the text of the following letter:

Private correspondence of the Bishop of Tabasco.
Mexico, July 14, 1926.

Messrs. Lic. Rafael Ceniceros y Villarreal, Luis G.
Bustos, Rene Capistrán Garza.

Dear Sirs:

At the meeting of the Episcopal Committee on July 7th we discussed the letter you sent us, in which you asked for our co-operation in authorizing the pacific campaign called Economic Social Blockade, which the National League for Defense of Religious Freedom will undertake, so that they may obtain the repeal of laws oppressive to said freedom.

Having carefully considered your plan, we think it worthy of all praise with respect to the end in view as well as the orderly and peaceful way in which it will be brought to completion.

We are with you in this work for recovering the most just of rights. We recommend most efficaciously our clergy and faithful to participate as energetically as possible in such a laudable enterprise.

Jose
Archbishop of Mexico
President

Pascual
Bishop of Tabasco
Secretary

God and my right

Mexico, D. F., July 14, 1926.

The Executive Committee

R. Ceniceros y Villarreal Rene Capistran Garza
President 1st Vice-President

Luis G. Bustos
2nd Vice-President

Thank You, Mr. Calles

We Catholics have a debt of gratitude to make public.

How could we deny the good fortune which has come to us from your malevolent persecution? We must acknowledge that it is you (an instrument of God, whom He has moved to admirable ends) who have served Him magnificently for His greater

glory as no missionary has done in Mexico. For that reason we thank you.

The Union of Catholics, difficult to have organized before, has now risen to such heights of piety and ardor that there is not a heart unmoved.

The most difficult and unexpected conversions have been made.

Even the conduct of true Catholics has been improved.

Bad Catholics, hypocrites, have remained away from the House of God.

The Church has proved not only its goodness and wisdom but also its absolute indifference to material things, losing with a simple, gentle protest more than five thousand (5,000) churches, before yielding one single point of its august and severe code of honor.

A Pentecostal cloud has passed over our nation. Unusual evidences of heroic courage have been given by men, noble women and young girls, whom you have imprisoned, persecuting them for defending freedom of conscience and thought.

You wished to start a revolution to eliminate us by means of arms. We have proved to you that the Church of Christ does not need arms to conquer. We know, that in the struggle we are undergoing, those who are attacking us are not enemies in flesh and blood, but spirits of darkness and ignorance. You are only the incentive hurled once more at the Heart of Christ like the lance of Longinus and Christ once more has granted mercy through His wounds.

God has permitted that your heart be turned to stone so that on the rock of your breast might be raised His Throne and that we might see from there how Christ conquers, how Christ rules, how Christ reigns. Seeing that, even with the ridiculous demonstration of last Sunday, held after several weeks of religious acts, all voluntary, each day bringing, through the whole Republic, more and

more sacramental confessions until they were of uncountable millions, each day bringing more fervent ones and those overflowing with love and sorrow, you gave proof that you were absolutely unpopular even among your own employees.

The proof was that you saw yourself with your allied CROM (the red labor organization backing Calles) obliged to threaten thousands with dismissal in order to obtain even a mediocre attendance at your procession, which consisted of mute, silent, ashamed persons who traversed the streets more in sorrow and protest than as enthusiastic followers of you.

ORGANIZED VILIFICATION

Mexican propagandists in the U. S. are making much of the educational program of the present Calles government. One feature of this program is the Government's Library Bureau, which aims to supply the people of Mexico with "suitable reading." A Chilean author, Gabriela Mistral, writing in El Universal, of July 12th, a newspaper published in Mexico City, declares: "One feature in the Library Bulletin has surprised me—the inauguration of an anti-Catholic library. One of the great dangers in Mexico is the possibility of a religious war, which will divide the nation hopelessly and be a tremendous setback to its progress." Thus does Calles educate the Mexican people. It is a sorry day for honor and justice when a government can carry on organized vilification under the banner of popular education.

Where Bullets Are Ballots

By Plutarco Quematovilla

(There are still some innocent people who believe that Presidents in Mexico are "elected." These are the same people who believe that Mexico has a constitution. The constitution of Mexico is a Soviet military manual. The "elections in Mexico are holidays for machine gun and rifle practice. This article, written by a leading Mexican jurist, is a conservative study of how Mexico is run.)

The first obstacle encountered in any effort to explain Mexico's system of elections to the people of the United States is the fact that there is a very peculiar state of mind in Mexico on the subject of elections, a state of mind not readily comprehensible to people in the United States. The latter have enjoyed and made use of extensive political liberties, and only with difficulty can they realize the extent of the anarchy which so completely dominates Mexico, breaking down all restraint upon those in office, so far as respect for voting rights is concerned, and making possible an absolute dictatorship in the shadow of which the real significance of the suffrage has quite disappeared.

It is not easy for the people of this country who sacrificed so much blood and treasure for the triumph of Democracy in the World War, cherishing the ideal of a world in which life could go on free of all menace from brute force, to analyze little by little the problems of Mexico, and at length to perceive the truth regarding that afflicted people, among whom every step towards liberty means a new agony, and whose every aspiration towards a better life, for the individual and for society, seems to draw nearer a veritable martyrdom.

In theory, the government of Mexico is like that of the United States. There is the same division

of powers and system of checks and balances. There is a written constitution, wherein provision is made for its own modification and amendment. There is a president, the chief of the executive branch; a federal congress, comprising two chambers, and a federal judicial branch. It is contended that we have complete independence between these three branches, and that the executive has to respect the decisions of the legislature and judiciary; the remark is often made that Mexico is on the way to have what in the United States is called "government by judges."

So much for the theory. But the facts are quite different. There is but one power. It is that of the President of the Republic, the federal executive who by force or fraud, has appropriated to himself all the power in the State. One will alone is effective, and that is the will of the President, brutally imposing itself on those of others and riding rough shod over all notions of right and law. The President has no respect for the courts, and we have had such examples as that of a Supreme Court decision clearly contradictory with all the preliminary interrogations and discussion of the members of the court, simply because the President had indicated that he wanted the decision made as a friend of his would have it. Of course, servile submission on the part of the courts, as in this case, makes any guarantee of justice quite impossible.

The Legislative Branch

The legislature is composed for the most part of absolutely ignorant men. Most of them lack any trace of Mexican cultivation or university training. Some do not even know how to speak Spanish correctly, and use the language of the gutters. The single aim and aspiration of the legislators is to hold down the seat in congress so as to receive the monthly pay checks, and be in the way of putting over some business deals, such as securing conces-

sions from the government departments and selling them for little or nothing to companies. At the present time, the representatives and senators are a parcel of illiterates, well paid for their submission to Calles, quite uninformed on the subject of legislation, with bits of sociology picked up from poorly translated works of foreign anarchists.

Political Parties

In Mexico we neither have political parties nor can parties exist inasmuch as they would block and harass a dictatorship which is becoming more and more untrammelled. To be sure, the term "party" is used of groups that have proclaimed as their ideals the bolshevist principles of the Dictator in an effort to win the favor of the latter, so as to secure all the public posts, and wallow in contracts. There is no distinctive principle in such organizations, nor can any candidate whom they present for a public post dare to have ideas of his own. If a candidate wishes to win, he has to support the program of the Dictator, or president of the republic, in whom are vested in point of fact, the legislative powers of the government as well as those of the executive and judiciary. There are no real parties, and there can be no elections; the groups which call themselves parties are lacking in all the characteristics which are associated with parties under the practice of public law and in democratic countries.

The System of Elections

Elections are carried on about as follows: Candidates set forth in public meetings the glories of their respective brands of political humbug designed to tickle the fancy of the Dictator. In recent years these meetings have been signalized by the wildest sort of extravagant praise of the bolshevistic theories which could only represent the destruction of all moral foundation for public law and public order. Mexico's population is so disillusioned in consequence of the reign of falsehood and villainy in

public affairs that no self-respecting person ever goes near a political meeting.

Of course the government hasn't the slightest intention of allowing elections to be freely conducted. A barrier of brute force shuts out the independent voter. The ballot boxes are surrounded by police and government agents. If an independent citizen manages to get into the voting room at all, his registration is likely to be challenged, or no ballot is left for him, or failing all else, his ballot is destroyed as soon as he is out of sight. Hence the amazing "unanimity" that so frequently characterizes Mexican elections.

I might add here that this official control of elections was not invented by the present regime, but it has been much more viciously exercised by the Russo-Levantine clique presided over by our Syrian Dictator; and inasmuch as these self-appointed leaders of Mexico talk very loudly about liberty and freedom, their hypocrisy is much greater than that of the older regimes, which may have manipulated elections dishonorably enough, but had at least sufficient sense of shame to be silent as to their views on the inviolability of the right of suffrage. But it is a deplorable fact that public men in Mexico have ever felt themselves authorized to tamper with the ballot.

The Chamber of Deputies

The Deputies represent for all practical purposes nobody but the Dictator. They consist of two main groups bickering with each other for the favor of the ruler, and displaying the most ignoble passions and invincible ignorance. There is nothing to choose between them. Yet their quarrels with each other are serious, and give rise to astounding frauds and horrible crimes of violence. Sooner or later, however, one of the groups shows itself superior in violence, and secures the right to carry the Dictator's flag of red and black.

The Senate

The Senators consist principally of ex-governors of states, or some of the innumerable "generals" named by the President. But they are all figure-heads as ignorant and uncivilized as the Deputies, although the Senate doesn't give quite as terrifying an impression of barbarity, since its membership is smaller and can't make as much noise. Revolvers are less frequently drawn in the Senate Chamber than in that of the Deputies.

Such are the two chambers. When they are organized, the Dictator sends in his drafts of legislation for rubber stamped ratification or enactment. Now and then some trifling opposition is detected in the voice of a member of the gang that lost the struggle for the leadership. At once the Secretary of the Interior undertakes to win him over by money or other means. If his vote, or at least his acquiescence cannot be won thus, he is served with a bracing dish of threats; and if he still persists (doubtless because of some private interest that is involved), he is unfortunate enough, within a day or two, to be the victim of some framed-up street row or of some undisguised assassination. This effectively handled system enables the Dictator to count upon unconditional support in the Chambers for all that he undertakes. His will is law.

Are There Any Elections in Mexico?

We do not have elections in Mexico. We cannot have them so long as we have a dictatorship, for we cannot have real political parties since there is no free judiciary to protect the inviolability of the ballot. Fraud and force are allied to hold us in slavery. In the United States, naturally, people who are used to having the suffrage guarded from corruption and violence cannot understand why it is that the Mexican people don't just pour into the voting rooms and overwhelm the corrupt minority, I have tried to describe. But it is because they

never really knew what self-government meant that the mass of Mexicans have always looked with such apathy upon elections. After all, they feel, if they keep out of it they have little to lose; if they get mixed up in the mysteries of politics, who knows what might happen to them? If instead of universal suffrage, we had a distinctly restricted suffrage, possibly the minority would be on a better footing to cope with the Dictator, who now can fabricate fictitious majorities of hundreds of thousands whenever he needs to impress newspaper readers in the United States with the extent of his popular support.

The Ministry of Public Instruction has a modern radio service, and broadcasts the proceedings of the Chamber of Deputies. Consequently it is quite possible for any family possessing a receiving set to pick up the endless round of insult and profanity which characterizes what are called by courtesy, "debates." If the people of the United States were for one hour to listen to what we Mexicans hear day in and day out, they would storm the Capitol at Washington and throw out of its windows the offending culprits. Last year, for example, there was a "debate" one day over the unseating of a deputy who had shot and killed a colleague who had used extremely provocative language to him. One of the Agrarian leaders, Caloca, was defending the deputy whose expulsion was under discussion. Caloca proceeded, in his defence, to use language so extremely vile that all of us who were listening in at the time were obliged to protect our families from hearing such things by immediately tuning out.

Is there any question of our being wholly without the rights of suffrage, when a system which produces such shocking conditions can go on? It must be clear how hopelessly deprived of the rights of the ballot we are, especially that portion of us who have institutions like religion and the family to defend. And if space allowed, I could recite much evidence of

the need for their defence. The Bolshevism of Moscow is given full sway in Mexico. The Ministry of Public Instruction has printed and distributed millions of pamphlets on birth control, attacks on the clergy, lies about the Knights of Columbus, and so on. On the official presses of the same Ministry are printed the books of the Anti-clerical Society, whose president, Amado Aquirre, was formerly secretary of public works and communications. I need not enlarge upon the character of these libelous books. If space allowed, I could also tell you about the suborning of juries and the ceaseless reign of injustice and fraud which disgraces our courts.

May the great and liberty-loving people of the United States be patient and just towards the Mexican population who are so cruelly misrepresented by the band of criminals intrenched in public office, indifferent to all moral restraints, ready,—in the name of satanic hostility to a civilization they neither possess nor can understand,—to bring down their country in a heap of hopeless ruins!

THE FACTS ABOUT MEXICO

are published in COLUMBIA. The truth about Calles communistic regime is presented in clearly-written articles, prepared by experts, fully authenticated.

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New Haven, Conn.

The Red and Black Flag

A few years ago when the American Federation of Labor officials visited Mexico city, they were dined and wined by the radical leaders. The chief host was Calles. In his address of welcome to the delegates, he declared: "We are the men who have come to destroy all traditions in Mexico." He has tried since to live up to his boast. But he has stopped talking much. He speaks by murder and plunder and persecution. But now and then, he forgets himself as when he declared a holiday on the arrival of Stanislaus Petskovsky, Soviet Minister, in Mexico City, or, as when, on his visit to New York in October 1924, he addressed a Socialist reception to himself at the Stuyvesant High School Auditorium, or, as when he conferred with Soviet emissaries on his trip to Europe after raising himself to the presidency of Mexico. He has, however, his apostles. They speak for him. There is, for example, one Roberto Haberman, reputedly an American citizen, who appears constantly in the press as his defender. Haberman is an anti-Catholic, born in Rumania of Jewish parents. It was this Haberman who represented Calles and the Mexican Federation of Labor at the American Federation of Labor Convention in Atlantic City in 1925. It was he who then said in address to the delegates: "I have been asked by Brother Plutarco Elias Calles to bring to you his personal greetings. . . . We believe in the class struggle in Mexico, we believe in the socialization of the means of production and distribution." Calles' envoy thus announced the beginning of the red regime in Mexico which has since written itself in blood. Then, there is Luis Morones, member of the Calles cabinet and Calles' first lieutenant. Six years ago this Morones led a parade of radical Mexican Federationists through Mexico City to the Palace and the nearby Cathedral. The parade

concluded in an enthusiastic meeting. Morones, addressing this meeting, declared:

“We have but one watchword—organization; but one purpose—the destruction of the capitalist system and all it stands for; but one flag—the red flag . . .” His speech “was drowned out by the ringing of the forty immense chimes in the Cathedral and the vivas.” (New York Call, October 18, 1920.)

It was exactly what one would expect from Calles' comrade in this present attack on political and religious freedom. One little correction should be made. Morones declared they had but one flag, the red flag. Calles' official flag, however, is red and black. To the red of bolshevism he has added the black of piracy. This addition of black is easy to understand in a man who has joined wholesale robbery with assassination, and pillage with political persecution.

CALLES—FRIEND OF THE POOR

The Red Dictator of Mexico has a sense of humor. He calls himself a friend of the poor. His sympathy for the poor perishes quickly when exposed to the truth. The Yaquis are poor. Calles should, therefore, be very fond of them. He showed his affection by robbing them of the few miserable possessions they had. When the Yaquis protested, he organized an army, sent it against them to kill and wound. Calles love is love comparable to that of Nero for the Christians. Out of the fulness of his heart, Nero gave martyrdom to the faithful. Calles gives persecution, slavery and death. To remove poverty, he kills the poor.

Mexico's Broken Pledge

By Raymond G. Carroll

(Philadelphia Public Ledger, September 7, 1926.)

The cornerstone of the "Mexican situation" has been found.

It answers rather completely the current attack upon James A. Flaherty, of Philadelphia, Supreme Knight of the Knights of Columbus, made by Arturo M. Elias, consul general of Mexico.

The finding among State Department papers consists of a solemn pledge given by the Constitutionalist Government of Mexico, at its birth, to the United States Government, and it follows:

"My dear Mr. Lansing:

"Complying with your excellency's request asking me what is the attitude of the Constitutionalist Government in regard to the Catholic Church in Mexico, I have the honor to say that inasmuch as the re-establishment of peace within order and law is the purpose of the government, to the end that all the inhabitants of Mexico without exception, whether nationals or foreigners, may equally enjoy the benefits of true justice and hence take interest in co-operating to the support of the Government, the laws of reform, which guarantee individual freedom of worship according to every one's conscience, shall be strictly observed.

"Therefore, the Constitutionalist Government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the constitution of the Republic.

E. ARREDONDO."

The document is headed: "The confidential agent of the Constitutionalist Government of Mexico to the Secretary of State of the United States." It

bears the date of October 8, 1915, and the records of the State Department show that the foregoing pledge was the actual stepladder that brought about the recognition of the so-called Constitutionalist Government exactly eleven days later, on October 19, 1915, by the Government of the United States.

Mr. Lansing sent out two official documents announcing the favorable decision of the American Government. One was a brief statement of the fact telegraphed to all American Embassies and Legations throughout the world.

The other was a letter sent to the Ministers at Washington of Venezuela, Colombia, Costa Rica, Cuba, the Dominican Republic, Ecuador, Haiti, Honduras, Nicaragua, Panama, Paraguay, Peru and Salvador, which read as follows:

“The Ambassadors of Brazil, Chile and Argentina and the Ministers of Bolivia, Uruguay and Guatemala, who have been in conference with me in regard to the recognition of a Government in Mexico, will, under instructions from their several Governments, recognize today the de facto Government of Mexico, of which General Carranza is the Chief Executive. I am conveying to you this information informally at the instance of all the members of the conference.”

U. S. Clearly Responsible

Thus there is no getting away from American responsibility in the setting up of the so-called Constitutionalist Government. It actually carried the world with it.

The Mexican Consul General Elias seeks to ignore the “Arredondo pledge,” blot out its memory and efface all responsibility of the United States in what goes on in Mexico, for he now says in an open letter:

“Perhaps some day Mr. Flaherty will understand that Presidents of Mexico are chosen south of the

Rio Grande and not north of it. Perhaps he will also understand that Mexico is a sovereign Government, carrying out the will of its people and not changing its policy according to the amount of pressure exerted from outside."

The recognition which made the so-called Constitutionalist Government a "going concern" among the nations of the world pivoted largely upon the "Arredondo pledge" of individual freedom of worship according to every one's conscience.

Wilson Gave Aid

The so-called Constitutionalist Government of Mexico is recognized in foreign countries as the child of the Wilson administration, which lifted the arms embargo February 3, 1914, and gave other vital aid in its behalf.

The records of the State Department and what went on along the Rio Grande at that time are doubly familiar to the writer, who was in Mexico for the early half of 1915, obtaining first-hand data for a series of ten articles published in the *Public Ledger* commencing August 15 of that year.

The anxiety of President Wilson, with respect to the religious aspects of the Mexican situation, was recalled, and a search made for the "Arredondo pledge" resulted in its discovery in the State Department records today.

Here is a supporting letter, also found in the State Department records, written by President Wilson to Cardinal Gibbons August 21, 1914:

"My dear Cardinal Gibbons:

"Alas, I am sorry to say that it is not true that one word from me to the Constitutionalist leaders would have a great effect and would relieve the sad condition of affairs in Mexico with regard to the treatment of priests, for I have spoken that word again and again. My influence will continue to be exerted in that direction and, I hope, with increasing effect. For the present, apparently, we shall

have to await the subsidence of the passions which have been generated by the unhappy condition of the country."

Influence Exerted

And the records reveal that President Wilson did continue to exert his influence. He talked matters over with his Secretary of State, Mr. Bryan, who seven days later telegraphed Vice Consul Silliman at Mexico City:

"Discreetly inquire of General Carranza what his future attitude will be toward the Brothers of the Christian schools (French Brothers of the Sacred Heart). Department understands that all these schools are now closed and orders issued for the expulsion of the brothers. Ascertain if order of expulsion will be revoked and schools permitted to re-open."

There were found in the records copies of many other inquiries of a similar character bearing upon the religious aspects of the Mexican situation.

The records of the State Department show that throughout 1914 and into 1915 up to the written "Arredondo pledge" President Wilson held off recognition of the so-called Constitutional Government of Mexico.

It was this pledge, the result of an oral conversation between Senor Arredondo and Mr. Lansing, who had succeeded Mr. Bryan as Secretary of State June 9, 1915, that threw down the last obstacle and paved the way to the prompt recognition of the very Government that President Calles now heads.

Mexicans who are under the impression that Mr. Coolidge must confine his official interest in Mexico to the protection of American oil, mining and grazing interests and the lives and properties of American citizens alone and completely ignore the dark clouds hanging over Catholic Christians there, according to reliable information, may receive something in the nature of a severe shock before long.

The Mexican Persecution.

(From the pastoral letter of Bishop Schuler of El Paso.)

“The ‘Constitution,’ that magic Sesame of justification of political acts and crimes of politicians, has received its measure of attention, with the result that very influential papers have stated editorially and have proven that: (1) The Constitution itself which was drawn up by a group of revolutionists unauthorized by the nation, and which has not been submitted to the nation for approval, is *illegal*; (2) The persecutor’s election, even prescinding from the farce of the elections, is constitutionally *illegal*, inasmuch as the Constitution explicitly forbids the presidential candidacy to any person who has taken active part in the overthrow of a government; (3) The action of Congress in giving legislative power to the persecutor, who already had the executive power, is *null* in virtue of the Constitution. Sections of the Constitution which would deprive citizens of natural and inalienable rights, such, for instance, as the liberty of conscience, are *invalid* in their very nature, and no constitution can change them or make them obligatory. Therefore, they conclude, the whole persecution is *illegal*.

“And now, after a month of intensified persecution, after the failure of the bishops to bring about an understanding and a reasonable settlement of the difficulties, by the elimination of the unjust and immoral sections of the Constitution, and the suppression of the still more unjust and immoral applications of the same, we find the persecutor threatening to take still more drastic measures to enforce ruthlessly the most illegal section of the entirely illegal Constitution. Is this due to the innate blind stubbornness of the persecutor, the chagrin at being criticized and condemned by the entire civilized world, or is it one more instance to bear out the truth of Balmes’ observation, that a tyrannical government is never so tyrannical as when conscious of its weakness, it feels it is about to fall?”

A Provocative Situation.

(From the St. Paul Pioneer Press, Sept. 18, 1926.)

Another American life snuffed out in Mexico; another name added to the long roll of Americans murdered by bandits in that unsettled country. A retired New York business-man, Jacob Rosenthal, was kidnapped Sunday within forty miles of Mexico City and held for ransom. When troops sent in pursuit approached the bandits, they stabbed the captive to death.

The terrain, ethnic background and chronic political unrest of Mexico make it difficult to suppress banditry; but the first duty of government is to insure the safety of life and property, as well of foreigners as of its own nationals. This has not been done in Mexico. While the Calles government professes to be friendly disposed to the United States, American lives continue to be taken and American property and property rights placed in jeopardy. Over 500 Americans are said to have been killed in the neighboring republic during the past decade or so. What motive, if any, was behind the decision of the Mexican commander to capture the bandits and ransom Mr. Rosenthal later, which was a reversal of the customary practice, we are not in a position to know. The fact remains that the Mexican government has added another American to the list it has failed to protect against domestic lawlessness; and each name added to that list makes it more difficult for the Administration to resist the demand that the United States take drastic measures against Mexico.

“The North American continent, dedicated to freedom, should be the last place on earth for intolerance to find lodgment.”

—The Cleveland Plain Dealer

\$1,000,000 FOR CIVILIZATION

The Knights of Columbus is raising one million dollars to combat Bolshevism. The opposing forces of barbarism and civilization, of communism and individual liberty, of materialism and religion, are coming to grips. The lovers of right and freedom must unite if the world is to be saved for tolerant and free and wholesome living. Contributions to the Knights of Columbus fund should be made out to the Knights of Columbus Mexican Fund.

Knights of Columbus will contribute to this great campaign. But it is the aim of the Order to give non-Knights and non-Catholics opportunity to subscribe. Members of the Order will help by bringing this opportunity to the attention of all lovers of religion and humanity and freedom.

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